CHURCH DIVINITY SCHOOL
of the Pacific
LIBRARY

CROSS ROADS

August 1949

CROSS ROADS

Volume 25 August, 1949 Number 1

The Journal of the Rural Worker's Fellowship of the Episcopal Church. Formerly published as the Rural Messenger.

GENERAL CONVENTION ISSUE

THE OBJECTIVES OF R.W.F.

1. To promote the interest of the whole Church in developing an effective ministry to town and country areas.
2. To increase fellowship among rural workers and those interested in rural community life; and
3. To aid the National Council in its program and its service to rural workers.

Editor: The Rev. William Spofford Jr. Editorial Board: The Chairman of the Joint Commission on Rural Work (The Rt. Rev. Wm. F. Lewis); Dr. William V. Dennis; Miss Elizabeth Rhea; The Rev. Maxwell Brown.

CROSSROADS is published quarterly by the Rural Worker's Fellowship of the Episcopal Church, Inc., at 109 Walnut Street, Allegan, Michigan. Membership dues in the Fellowship, including subscription, are $2.00 per year. Manuscripts, communications for the editors, books and pamphlets for review, and business correspondence should be addressed to the Rev. Maxwell Brown, Allegan, Michigan.

Entered as second class matter at the Post Office at Allegan, Michigan under the Act of March 3, 1879.

T THE CROSSROADS

To those of you active in the Rural Workers' Fellowship, and to ur many friends among both clergy and laity, the board of directors f the R.W.F. and the officers of the organization, present the first issue f CROSSROADS. This new journal replaces the Rural Messenger, o familiar to many of you. Many of us regret the passing of a magaine so closely associated with the growth of our organization during ie past twenty-five years. Yet the manifold difficulties which the oard of directors faced in attempting to continue the Messenger were aggering. At the annual meeting of the Fellowship at Park College, une 28 to July 7, it was apparent that our organization was faced with number of decisions concerning policy and future growth. Indeed, ur retiring president, the Rev. Dargan Butt, so charged us, that if ie R.W.F. was to continue as a effective dynamic organization, certain hanges were mandatory. The essence of the meeting is reported elsehere. It is sufficient here to state that new policies have been formlated, and we are not only confident, but have been greatly encouraged y the response received from various members, that our new policies re basically sound and forward-looking. Principally this means that ie R.W.F. will, in the next few years, grow into a new bond of fellowhip and spiritual enrichment, dedicated anew to the objectives set orth 25 years ago, and yet, equally dedicated to new principles for dvancing the town and country work in this hemisphere.

Consequently it was felt by all that a new journalistic approach hould be made, with a new name, and sponsored entirely by the R.W.F. ROSSROADS will endeavor to present a new high in journalism dedcated to the town and country church. Articles will be scholarly, ractical and factual.

Two other publication will come from the R.W.F. One, a Prayer ycle, will be mailed four times a year. The other, an informal mimeoraphed news-letter, will be sent out from time to time containing news f various R.W.F. branch activities, various notices and activities of iembers, incidental announcements, etc.

While this issue of CROSSROADS is being distributed to nonembers as well as R.W.F. members, future issues will go only to active iembers. This applies to the Prayer Cycle as well. It is our earnest iope that non-members and lapsed members will greet our new endeavrs with their active membership and support. The dues are $2.00 per ear, with the annual membership running from July through June.

'DAD' DENNIS ARTICLE

Our feature article this issue is written by Dr. William V. Dennis, formerly professor of Sociology at Pennsylvania State College, who since his retirement there has been research consultant for the Diocese of Central New York. "Dad", as he is affectionately known by thousands, has been a leader in our Church for years in aiding the development of progressive town and country work. His wisdom and counsel has been a source of inspiration and help to many clergymen laboring for Christ and His Church in the town and country areas. The Rural Leadership School, held under Dad Dennis' direction at Penn State has for years been an outstanding example of co-operation between church and college in the development of better leaders in this field of endeavor. Dad's article gives the same courageous vision he has inspired many to have. We appreciate his keen understanding of the problems and the challenges we face in our work, and we look foward to future articles from him.

—†—

THE ORGANIZATION

In order to acquaint General Convention deputies and visitors with the organization and purposes of the R.W.F., we have devoted a number of pages of explanation about our organization. Reports of the annual meeting, election of the board of directors and officers are given, as well as appointed offices.

The article by our president, the Rev. Maxwell Brown, reveals a bit of the new philosophy of town and country work that directs our thinking today, and explains the title for our new publication.

—†—

AVE ET VALE

So, Ave et vale . . . Hail to a new program, and new journal; a new stimulus of life in answer to the challenge directed to us by retiring president, the Rev. Dargan Butt. Farewell to an old friend and counsellor, the Messenger, with its treasured family portraits of men and women who have helped bring the R.W.F. from an infant through 25 years of active service for our Lord in town and country. May we carry on in the spirit of its devotion.

—†—

THE EDITORIAL BOARD will welcome manuscripts and suggestions, as well as criticisms, from the readers of CROSSROADS. Please, in submitting copy, follow the standard journalistic procedure—that is, type the article on eight by eleven paper, double-space, and, at the conclusion of the article, state the number of words. We will make every effort to return articles that cannot be used.

ATTENTION MEMBERS AND FRIENDS OF THE R.W.F.

A Corporate Communion of the Rural Worker's Fellowship will be held on Friday, September 30, at 8 A.M. in Grace Chapel of Grace Cathedral. Plan to attend this service. All who are interested in promoting the work in the town and country areas are invited to worship with us.

—†—

VISIT THE R.W.F. DISPLAY AT CONVENTION

The Rural Worker's Fellowship will have a display at General Convention in a section occupied by the Division of Town and Country. Be sure to visit us, get some literature, and meet our new president. We hope to see you there.

—†—

A COMPREHENSIVE STUDY of the field areas of the National Town-Country Church Institute, centered at Roanridge Farm, Parkville, Mo., was made this summer by the students of the summer institute. The findings, contained in a 150-page mimeographed booklet, may be obtained by writing the Division of Town and Country, 281 Fourth Avenue, New York City.

—†—

The Rev. W. E. Brown of Pipestone, Minn., was the recipient of the first award of the Elliott O. Marston Memorial Scholarship Fund in 1949. In July, 1946, the Rev. Mr. Marston, 46, rector of St. Matthew's Church, Minneapolis, died of polio. To perpetuate his memory, the scholarship fund was established so that a priest from the Diocese of Minnesota might be sent to the Rural Worker's Fellowship National Conference annually. At the time of the Minnesota diocesan convention in May, the fund was $871.23 and, therefore, the Rev. Mr. Brown was sent to the annual conference in Parkville in June.

—†—

CROSSROADS will feature in coming editions an article on Value Standards in Town Country Life in Relation to the Church; Homesteading as a Method of Community Building; and one on Arts and Crafts in the Town-Country Church.

—†—

A VALUABLE NEW BOOK

OLDER PEOPLE AND THE CHURCH by Maves and Cedarleaf, published by Abingdon-Cokesbury, Nashville, 1949, price $2.50, is a valuable book pertaining to a group of people who compose a large segment of town-country population, and who are often forgotten in church programs.

TAKE THE CROSS TO ALL ROADS OF AMERICA

by

the Rev. Maxwell Brown,

President of RWF

Two years ago, Dr. J. H. Kolb, sociologist at the University of Wisconsin, gave us these thoughts, expressive of the thinking of many men and women active in town and country work. Dr. Kolb said that the terms 'rural' and 'urban' are no longer definitive titles. They are graduated and intermixed as we pass from the one to the other. We are never removed from the shadow of the city, although its influence on the countryside rises and falls as land values and patterns, educational standards, mechanization, community enterprises and other modern aspects of life control our living and thinking.

It seems that people are more cognizant of the values of living in open spaces than they were three decades ago. Farm and non-farm families are locating together. Schools, churches, taxes, community life are all affected. Face-to-face associations are giving way to secondary contacts. There are competitions caused by central institutions and peripheral institutions existing side by side. The sense of community is changing. A new pattern of life is being created in the United States. While regional variations may differ, there is scarcely a section of our country left unaffected.

The picture that Dr. Kolb paints is not meant to be pessimistic, but rather a recognition of new factors of living rapidly coming to the fore. It brings its new problems, yes, for the church as well as for other institutions. It is for this reason the term 'rural' is almost meaningless in our language today. This does not mean that there is no more agriculure. Rather, it is a new agriculture. Indeed, with our urbanization of the rural life, and the changing complexion of city and town life, a new culture is forming in the nation. The Church must be aware of the shifting picture, and ought to be alert to meet the new problems and challenges the new culture will bring.

In this process of the changing American culture and sense of community the highway symbolizes many things: the suburbs and fringe areas where city and country meet with its clash of institutions and mores; the small towns that may be sable when hey provide definite service centers for both farmers and the newer residents from the city, or that, on the other hand, may lose their identity by either being absorbed by the oncoming city or else disappear in the face of competition from other near-by towns. There is farm mechanization that may give the farm family more time for larger community participation, or

nat may give them time to 'tear down the old barns and build bigger nes'. There are new vacation and recreation areas that change a niet countryside into a seasonal metropolis. New development sites or the expansion of utilities, industry, government projects suddenly orawl over the landscape and bring with them both problems and enefits. The highway can symbolize all this. The roads that criss-ross America are roads that need to carry the saving Cross of Christ o all people as scores of Americans tear up their tap-roots in the ommunity where they were once deeply planted, and are endeavoring o replant them in a new land.

With interdependence upon one another aided by fast highways, ty people are moving out along the highway to raise their families n a healthier atmosphere. And yet the rate of social pathology is as reat in the country as in the city. Young farm families are looking oward the city for certain advantages they believe are found there. ut good medical care, good educational facilities, good art, good music eed not be only found in urban areas. In this constant flux, it is easy or educational, social and spiritual values to suffer. The Church, eeing this mobile map of the country, must truly make its work town nd country. This does not mean we must vacate the city parish. There will always be need for strong city parishes. But it does mean hat we in towns and in country must reach out to new areas we see bout us, areas patterning the American life to come, and take the ross to all roads of America.

Our present open-country work will, in some areas, be strengthned, in others weakened by the new American community. Our work n small towns and villages will, for the most part, become stronger. Ve must not only continue our good work begun, but we must raise ur sights to new conditions growing about us, and direct our work ccordingly. If, as Dr. Kolb said, the terms 'rural' and 'urban' are o longer definitive, and most sociologists agree with him, it is time ve re-define our Church's work that exisits outside the larger cities. While we must have respect for the traditions and values holding in ur present work, we must not be enslaved by them. Our community orders are enlarging; are being re-defined. Our work must follow uit. That is the aim and purpose of CROSSROADS. To aid in serving God in town and country; to help take the Cross to all roads in America.

REACH OUT — NOW!
By Dr. Wm. V. Dennis

Much too long for the good of the Episcopal Church in the United States, "rural work" has been regarded as a sort of poor relation, to be tolerated and aided a little now and then, but pushed aside too often because "domestic" missions seemed inconsequential and un-spectacular when classed with "foreign" missions. When the United States married industry and went urban, the communicants of the Episcopal Church joined the wedding company and went—and remained—urban, too, 85 percent of them. Only recently have even a small number of city Churchmen become aware of the loss the church incurred and of the danger it is now in because of this transfer from a rural to an urban economy. In the process the city Episcopal Church acquired the prestige and recognition attendant upon large numbers, great wealth and superior educational achievements. But the city church increasingly lost contact with its new environment, and at the same time lost much of the biological contribution of the large rural family so essential to its own continuance as an effective religious institution.

In the town-country field to which the church must minister today we find a complicated commercial economy affected for good or ill by national and world conditions. More than half of the children born on the farm or in the village must migrate to find jobs, as farms become fewer and larger, more fully mechanized and operated with greater efficiency. The Church in town and country areas must now serve three groups:

1. Farm families. The modern farmer's interests center increasingly in village, town and small city for marketing, trade, centralized schools, gas stations, automobile mechanics, equipment dealers, doctors and dentists, and to lesser extent, Church attendance.*
2. Village and small town populations, "possessing the massive strength of the natives", among whom it may take a long time for any outsider to be accepted. They are often reluctant to adopt new ways, but under the influences of radio, motion pictures, and the wider circulation of newspapers and magazines, they are acquiring new tastes, new desires and new habits. The changes being wrought in farm and village life by these urban influences are not all advantageous.*
3. The third group found in the "rural field" is composed of

urban workers whose primary, and often only, interest in the small community or in the countryside is residence in a wholesome environment. This invasion of village and open country by urban "outsiders" has in many cases been disquieting to the natives, and has taken place most frequently in the metropolitan areas extending 30 to 40 miles from industrial cities. In both town and country, moreover, there is the further complication caused by the moving-out of the native stock and the in-coming of hundreds of thousands of various other racial groups. No part of our eight provinces is so remote as to be wholly untouched by the swift, powerful currents of modern change.*

The Episcopal Church has a great opportunity and a compelling obligation for service in this wide-flung and fascinatingly varied culture. Committed above all else to carry the "good news" of Jesus Christ to tens of millions not now being ministered to by any religious group, the Church stands to gain immeasurably in spiritual power and also in communicant members. For it is from among the many children of farm and non-farm families that the Church can reinforce the thinning ranks of its urban families.

In many of the fertile agricultural areas the farms are larger and the families fewer and smaller, but the need for the contributions of the Church has greatly increased rather than lessened as a result of the accompanying economic and social changes. The Church must study the significance of these changes in rural America, and develop effective methods of meeting the problems they art creating.

It is clear that there must be a more active personal evangelism by both clergy and lay folk. "Go out from the villages and towns" is a modern application of "Go ye up and possess it", and requisite for this are a courage and a faith like those of Caleb. There must be an adequate incentive for this evangelistic effort. Some will find it in the necessity for increasing the children and youth groups in the Church; others will be impelled by the urgency of their Christian obligation to carry the "good news" to those not ministered to by any religious group. An inspiring illustration of what can be done is found in a parish in an industrial city in an eastern diocese. Under the leadership of the rector, three flourishing missions have been established in as many years in rural communities adjacent to the city, with no diocesan aid. It was in this manner that the Church grew strong in the United States in the 19th century; it can remain strong and effec-

tive in the 20th century by similar means. Even most city parishes will not continue to shrink in membership if they do not continue to

*(These three paragraphs appeared first in the New Hampshire Churchman, and are used by permission.)

shrink from a personal ministry to the people who live in the shadow of the church buildings and who need desperately what the church alone can give them. Of special significance are these words of Dr. John A. MacKay;

> "The Christian Church is worthy of the name it bears only when it emerges from the sanctuary where God is worshipped in order to express its devotion to God and its corporate understanding of His will in **missionary** action. The Church can never be an end in itself, however, perfectly it may formulate its faith, establish its order and conduct its worship. The Church to be truly the Church must be everlastingly an instrument of God's saving will, fulfilling His missionary designs in human history."*

It is pertinent at this point to remind ourselves that the actual communicant strength of the Episcopal Church is not correctly represented by the published figures. There are tens of thousands of reported communicants who have no part or no lot in the services or work of the Church, and there is a much larger number who are "sleeping partners in the divine society of which they were made members by baptism." Right now the major missionary field of the Church is within its own membership.

We have taken a much too narrow view of the work of the Church in rural areas. It must minister to all of life, which means first, understanding and then participating in, the varied activities of community life. This is the more imperative because of the scarcity of capable leadership in the rural population. Potential leadership, strong in common sense and practical experience, is waiting in village and in countryside, for the guidance and development that is made possible by capable and devoted clergy. While the best results of such guidance and stimulation follow frequent contacts with a rector, a great deal can be accomplished—has indeed repeatedly been accomplished—by the less frequent but understanding help from a missioner on circuit.

The dearth of skilled leadership in the rural community, and the smallness and relative ineffectiveness of rural groups makes it very

(*In Christian Century, July 27, 1949. Used by permission)

necessary that the rural clergyman be well informed in the methods and means of community organization. The Episcopal Church can do much more to equip its clergy with the sociological and psychological tools required for this kind of service. In the city an outstanding clergyman is always actively engaged in civic and welfare projects. Similarly, there is unusual opportunity for service in both community and county undertakings for town and country clergyman with fine talents and a forceful personality. The great need of the Church in rural areas is for clergy of the highest calibre. It is not just wishful thinking to believe that such leadership will appear in increasing numbers once the Church recognizes the great challenge and the abounding opportunity presented in the village and country life of America.

Much has been spoken and written about the dearth of leaders qualified to develop the work of the church in town and country areas. Probably this scarcity will continue for a long time; it is no new thing for laborers to be "few". The recognition of this fact should arouse various agencies of the church to sincere and vigorous effort to guide men into town and country and to equip them well for their great task. Our seminaries are beginning to train men for this important work, and their exist a few other opportunities for training men who are already at work in this field. The relatively new ventures at Parkville, Missouri and other places, valuable as they are proving to be, are but a small beginning on what must be a greatly expanded program, a program that should have the enthusiastic support of the whole Church.

The enlistment of a virile leadership for the rural work of the Church is by no means solely dependent on money considerations. Salaries for rural workers should be increased, and they will be. But fully as important are provisions for adequate housing, good schools, and the tonic of frequent congenial intellectual contacts and the recognition of ability by appointment to diocesan and convention committees. Some urban rectors will continue to feel superior to their "rural" brethern, but wise diocesan administrators can find ways to prove the abilities of competent town and country clergy. When city parishes realize how dependent they are upon the efforts and contributions these men make to the total growth of the city Church, they and their families will be more justly evaluated by the church generally.

The long-delayed and rather tentative steps taken by the National Church to expand its work in town and country areas must now be greatly reinforced. Social changes, swiftly moving and of profound im-

port, will not permit postponement of broadening the program with statesmanlike wisdom and vision. What the Church will be tomorrow depends on our determination and our burning conviction today.

—†—

THREE GIVEN RURAL FELLOWSHIP AWARD

At the annual Corporate Communion Service of the R.W.F. held at Parkville, Mo., in July three men were given the Fellowship Award for outstanding service in the field of town and country church work. The Award, presented for the first time this year, will become an annual event by the Fellowship as a method of giving recognition to workers in this field of service. Appropriately engraved awards were presented to the recipients. The citations accompanying each award are given below for the three men who were thus honored: The Rev. Lloyd DeLaney, Dr. William V. Dennis, and the Rev. Philip Mason.

—†—

THE REV. LLOYD JACKSON DELANEY

a priest of the Church of England in Canada, whose humility, sincerity and devotion to the cause of the Church in Rural Canada we have heard and observed with admiration and esteem; who for many years served as Secretary and now is the President of the Committee on the Church in Rural areas of the Diocese of Toronto; prime mover and founder of the Toronto Conference on Rural Work, whose active leadership led to the formation in 1948 of a Canadian branch of the Rural Workers' Fellowship in the Diocese of Toronto; founder in 1947 of a Dioceasan Camp for Rural Clergy, which has become an annual event; and who by years of hard work, at first almost single-handed and sometimes in the face of active opposition as well as mass indifference and enertia, but always with untiring devotion to the task, has made the Diocese of Toronto, for years dominated by one great city, a diocese conscious of its many opportunities in village and open country areas; a worthy recipient of the Rural Fellowship Award.

—†—

WILLIAM VARNEY DENNIS

affectionately known to most of students and friends as "Dad"; A devoted teacher and faithful counsellor, who during the 27 years he served as professor in the Department of Rural Sociology at Pennsylvania State College inspired many a priest and pastor to devote all or a part of his ministry to serving the Church in town and country areas; A devout and loyal communicant of the Church who not only served his parish in place of leadership, but who since 1928 has been a member of the General Conventions Joint Commission on Rural Work influencing and promoting much of the national policy and program in the town and country areas; Organizer and founder of one of the first and largest Summer Conferences for Town and Country Pastors as early as 1921; Now that the time his retirement from active teaching has arrived, he has resigned his position on the faculty of Pennsylvania State college in order that he may give his experience and talents to the making of sociological surveys and studies of the church in various communities and dioceses; A teacher who is now practicing what he has taught and a worthy recipient of this award.

THE REV. JOHN PHILIP HANSON MASON

for 22 years the faithful shepherd and devoted pastor of The Fork Church of St. Martin's Parish, Hanover County, and several churches in adjoining counties in the Diocese of Virginia, who on many occasions has refused calls to what are termed "greener pastures" to remain as the rector and pastor of the congregations in open country and small village churches; A tireless worker and leader in the organizations in the communities and the counties where his churches are located; A successful farmer; The devoted husband and father of a truly representative rectory family; A leader in the state wide organization promoting the interests of the Rural Church; One time Dean of the Rural Minister's Summer Conference in the State of Virginia; President of the newly formed branch of the Rural Workers' Fellowship representing the three dioceses in the state of Virginia: —— A worthy recipient of this award.

—†—

NATIONAL CONFERENCE ON TOWN-COUNTRY CHURCH HAS IMPORTANT FINDINGS

Many hours of discussion were spent by nearly fifty leaders in the town and country field of the Episcopal Church when the annual Conference on Town-Country work convened June 28 through July 7 at Parkville, Missouri. During the last few days the conference formulated from its very rich and extensive study a series of recommendations and findings dealing with all phases of town-country work. Because of its importance the findings are here summarized. The document is worthy of careful study by everyone interested in this work, and this summary cannot begin to do justice to the completeness and importance of the findings. We recommend our readers obtain copies of the findings from the Division of Town and Country, 281 Fourth Ave., New York 10, N. Y.

—†—

The Conference recommends:

The growing policy of comprehensive surveys and evaluations of all town and country areas for better planned missionary strategy.

An energetic plan for recruiting men to the ministry, and an adequate guide for training older men who respond to the call to the vocation as a priest or lay worker.

A central placement bureau under a trained personnel director.

New men in the work be given direct supervision under experienced town and country men active in the field.

Better economic stability and living arrangements for town and country clergy and their families.

Evangelism:

Greater outreach from the large parishes.

Extensive use of lay assistance.

More use of special methods such as homesteading, In-service training, Lord's Acre, or Lord's Portion.

Fuller cooperation with various promotional agencies such as the R.W.F., the Division of Town and Country, R.W.F. Branches, etc.

Christian Education:

The development of additional materials for town and country residents, especially those unfamiliar with God and His Church; also more for youth ages, and for the elderly.

Social Relations:

The stressing of equality of opportunities and privileges for all people; for the abundant economic life to guarantee stability of home and church; for co-operation with other church groups and secular agencies for community uplift and betterment.

A study of the Displaced Persons problems, with assistance in helping those people become interegated into the community life.

Various commendations were made for the excellent cooperation and program from the departments at National Council in regard to town and country work, with a note of joy at the growing progress the church is making almost everywhere in this important area of it work.

CROSSROADS recommends that everyone obtain a copy of the complete findings for reference and study.

THE RURAL WORKER'S FELLOWSHIP OF THE EPISCOPAL CHURCH, Inc.

(Incorporatd under the laws of the State of New York)
Honorary President: The Rt. Rev. William Horstick, Eau Claire, Wis.
President: The Rev. Maxwell Brown, Allegan, Michigan.
First Vice President: The Rev. Shelby Walthall, Anthony, New Mex.
Second Vive President: The Rev. Howard Trask, Pawhuska, Okla.
Secretary-Treasurer: The Rev. Frederick Smyithe, Hallock, Minn.

Board of Directors

Term Expires 1952:
The Rev. Same Keyes
The Rev. Frederick Smyithe
Term Expires 1951:
The Rev. Maxwell Brown
The Rev. Clifford Samuelson
Term Expires 1950:
The Rev. Dargan Butt
The Rev. Grant Folmsbee

CLERICAL PROVINCIAL REPRESENTATIVES

Province I: The Rev. Philip Steinmetz, Ashfield, Mass.
Province II: The Rev. H. W. Foreman, Jr., Sherburne, N. Y.
Province III: The Rev. Philip Mason, Doswell, Va.
Province IV: The Ven. John Womack, Baton Rouge, La.
Province V: The Rev. Robert George, Defiance, Ohio.
Province VI: The Rev. Wm. Davidson, Townsend, Mont.
Province VII: The Rev. James Butler, Sweetwater, Texas
Province VIII: The Rev. Arthur Freeman, Centerville, Calif.

The lay provincial representatives and diocesan representatives are to be elected, or appointed by the clerical representatives, and will be reported in the next issue of CROSSROADS.

You can do much to help advance our Church in Town and Country

Membership in the Rural Worker's Fellowship means more than merely receiving helpful literature from the organization. Whether you are a lay man or woman, whether you are a clergyman or other church worker, whether you live in country, town or city, membership in the R.W.F. identifies you as being a person vitally interested in serving God in town and country areas.

You help promote national and local fellowship of all persons interested in town and country church work.

You help encourage the ministers working in this area of the Church's mission.

You aid in developing spiritual growth among the fellowship.

You give the National Council, and its Division of Town and Country work, your support, advice, co-operation, and encourage them in their great task.

You assist your Diocesan program for the advancement of the Church in its town and country areas.

You enlarge the boundaries of your local parish into a new vision of growth, action, and fellowship of all those who are in your larger community.

You assist in preaching of the Gospel of Christ to the town and country areas in this hemisphere.

JOIN THE R.W.F.

—†—

Send your membership fee of $2.00 to the Secretary-treasurer:
The Rev. Frederick K. Smyithe, Hallock, Minnesota.